A ſhort Relation or Teſtimony of the working of the light of Chriſt in me, from my Childhood, by one who is now a witneſs of the ſpirit of truth (whom the world cannot receive) which doth convince of ſin, of righteouſneſſe and of judgment: and brings all things to rememberance, and ſhews me things to come, glory to the Lord for ever: W:B:

Come ſee a man which told me all things that ever I did, is not this the Chriſt: Joh:4:29:

IN the eternall light and life of God, (wherewith I and all mankind are lighted) doe I now ſtand and rejoyce over the world and all its glory and enmity over the beaſt and falſe prophet with in and without having received power from the father of life (in the way of his judgments) after which my ſoul had long breathed and thirſted, even from a Child, though then I knew not what my ſoul panted for, but now know the miſteries of Gods everlaſting Kingdome are revealed to the babes that feare him, but to others its parables.

When I was about 10 years old, I doe remember, that ſometimes I deſired to goe and ſit alone quiet in ſome deſert place, where I might bemoan my ſelfe and weep in ſecret even untill my heart was broken, not knowing wherefore, and did begin to pray in fear to God with tears though I knew not who or where he was, but had little to ſpeak only ſome thing ſtayed in me and breathed, confidently believing that God heard me where ever he was, and would pity me and ſave me, at which thankes did ariſe unto him, not knowing it was a ſeed in me which was and is beloved of God, (contrary to the courſe of this world) to which the bleſſing and promiſes are, that did ariſe in the quiet of my mind to break down that which the Serpent and my own will had wrought in my heart contrary to God, that thereby I might enjoy peace in the everlaſting covenant of light; for at any time when I had done or ſpoken that which was contrary to God, I was ſoon checkt for it, judged and condemned and put in feare, by his witneſſe in my conſcience which beheld all my wayes and words though never ſo ſecret, and is the ſame that Job ſpeakes of, which ſet a print upon his heeles, and mark his ſteps, Job 13. 27. in which light I can ſee all that ever I have done, and doe remember the firſt oath that ever I ſwore, (being provoked by another lad) and that I was ſmote with trembling ſcarce able to ſtand on my feet, by the witneſſe of God in my conſcience which I knew not then what it was, but could have fled any way from it, being put in ſuch horrible feare and condemned by it when I had done any evill, ſo there is no place at laſt where the worker of iniquity may hide himſelfe, from the dreadfull preſence of God as David ſaith.

So about 15 yeares old I went among the Soldiers (being the time of war) not heeding the true guid, the light and spirit of God which strived often with me, to lead me in meekneſſe and feare, out of all ſtriſe which comes from the luſt that wars againſt the ſoule, I then was entertained, and became one among them both in gariſon and Army, where for a ſeaſon I was kept and preſerved out of much wickedneſſe by the feare of God in me, though I knew not then where he was, nor long after; yet by his ſecret hand of power unexpected and undeſerved, was I preſerved when many were ſlain on my right hand and on my left hand, glory and praiſes to his power for ever, and ever.

But about 17 yeares old I was under the command of him called Major Generall *Maſſey*, where I found many wicked and ungodly men, and ſome that had turned from Gorings Army among them, through which company the honeſt principle in me was betrayed, and even murthered, and I begin to be hardened from the fear of God (for I was but a youth, and of a baſhfull countenance naturally, and was ſoon checkt for any evill, and felt the condemnation for it, quickly.) but now I could ſwear and vapour among them and drink till I was ſometime drunk, and grew in it, untill I even took delight in ſwearing and drunkenneſſe, yet oft times when I was gone from my company alone and quiet, fear and dread from the witneſſe of God in me would ſeaze upon me, in great and horrible terror and in the night in dreames, was I often fearfully ſcared and tormented with fearfull ſights and viſions of Hell and Divels, death and damnation which indeed (in that ſtate) was my juſt portion, and ſo in the coole of the day I heard the voyce of God and was afraid, like *Adam* in the tranſgreſſion and though I would have hid my ſin like him, yet the Lord did ſearch it out.

And now I know God ſpeaketh unto man once, yea twice, yet man perceiveth it not, in a dreame, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed, that he may withdraw man from his purpoſe and hide prides from him, Job:33:14: And in this company I continued neer 2 yeares untill all was disbanded; about which time I was ſo ſmitten by Gods witneſſe, the light in my conſcience that I began to leave of my ſwearing and lewdneſſe, and my prophane compapany became even loathſome and burthenſome unto me, and I never ſwoar an oath from that time to this day which is about 10 yeares agoe; ſo at length I became a little zealous to hear the Prieſts, and began to look into the Scriptures to get them to talk of, as many prophane ones doe now, to make a covering; and then thought I muſt be guided by the Prieſts, who had the learning and the tongues which they called the originall, not knowing then that their originall began at *Babell*, where God confounded the languages, and the people before were of one language, in the begining (which is the originall) ſo their originall is from *Babell* (which is confuſion) where they ſtill are, and all their followers, who will partake of their plagues if they come not forth to the light which is the originall, before *Babell* or the Prieſts, or Lattin, Greek, and Hebrew was, which Pilate ſet over him that is the originall, Chriſt, the true Prophet, which all are to heare, his name is called the word of God which was in the begining, John 1. 1: ſo poor ignorant blind people that be from the light which they be lighted withall, they cryes up Greek, and Hebrew with the Prieſts to be the originall, and that the Scriptures cannot be underſtood without it, not conſidering that they who had Lattin, Greek, and Hebrew, crucified the ſon of God, who was in the begining glorified with the Father before the World began, (the originall) by whom the world was made, the power and wiſedome of God, whoſe croſſe to the Greeks is fooliſhneſſe, and to the Jews a ſtumbling block, and the Greeks have Greek, and the Jews have

Hebrew

Hebrew, as well as the Priests and Pilate which knew not the son of God the originall, but set Latin, Greek, and Hebrew atop of him, when they had crucified him, John 19. 19: 20.

So for a season, these Merchants of *Babilon* I traded with, receiving and bying their wares, hoping it had been good durable stuffe I had got of them, being it was prised so high, and people cryed they had the originall and could give the meanings of the Scriptures, and none else, and the Beast upheld or carried the Whore and all the World wondered after them, as I did then; at length something in me began to be more and more awakened and hungered after true bread, yet thought I should be still fed at their Table, and did, untill I was neer starved with the huskes that the swine did eat, for a stirring word in me was, give me food or else I perish, and went to hear them even with teares for hunger many times, untill I perceived they spake not out of the mouth of the Lord, the word of life, the true bread that came down from heaven; but had studyed and patcht up something from the Scriptures without them, mixing their meanings and Babilonish whoreish wisedome and Serpents subtilty with it, and bid us hear the word of God, and so we lookt for light, but behold darkness and dust we were fed with; and that was made sad in me, by them, which the Lord God proclaimed joy and liberty to, as the Deceivers and false Prophets in ages past did whom God was against.

And upon these Crafts-men and Merchants of the great Whore, will the perpetuall plagues and vengeance of the Lord God be poured down without mixture, and as they have done, so shall it be done to them, and God will fill double to her, and she shall know that he is the Lord, that search the heart, and shews unto man his thought, and that God is light, and in him is no darkness (or mixture) at all, and the day is hastening in which they shall howl and lament, for no man byeth her ware any more that is taught of the Lord, and the earth shall be filled with the knowledge of his power as the waters cover the Sea; and in that day the thiefe shall be ashamed that have stole the word from his neighbour, and the false Prophet which deceived the Nations shall be ashamed of his vision, and Diviners will be mad, and the Beast will hate the Whore and burn her flesh with fire, and there will be dissolation, widdowhood, and losse of children come upon her in one day, (he that readeth let him understand)

And this I can truly say, and doe testifie in the Lord,

That when a true hunger and thirst in me did arise after the living God, it was often hurt, darkened and spoyled by the earthly wisedome, Philosophy and vain deceit which came out of the Priests mouth, which beguiled me of my reward, drawing out my mind from the pure measure of God within, insomuch that the simple honest and meek principle which stirred in me was weary to hear them any longer; and from no other ground did I at first deny them, but as that of God in me discovered (and witnest against) them as such, as should never profit the people at all, being out of his councell not able to turn any from their evill wayes, but strengthening the hands of the wicked, and making the righteous sad, this is their work as by their fruits is made manifest whose reward shall be accordingly.

So in those dayes my soule was awakened by the witnesse of God, feeling the burthen of sin, and was often afraid of death, and misery, without end, but knew not how to get out from under the power of sin and death, nor to escape the wrath to come: being ignorant of him that saveth from it, which is Christ the power of God, that lighteth every man which cometh into the World which condemnes sin in the flesh, but now I see that people perish for lack of knowledge, and that the leaders of the

people cauſe them to err, and they that are led of them are deſtroyed, Iſa. 9. 16. for nothing will help or ſatisfie the longing ſoule immortall, but the eternall true bread of life, the power of God, which he giveth to as many as receives him that condems for ſin, and deſtroys the works of the Divell who hath the power of death, for the ſting of death is ſin: ſo he delivers them from that which is the ground of bondage and feare of death, who beleeves in him that is the reſurrection and the life, over whom the ſecond death hath no power, glory to the Lord for ever and ever.

So now having in meaſure began to leave the Prieſts, I kept at home, not deſiring for a ſeaſon to hear any, but to be private and quiet alone, which was a great croſſe to my Parents, Wife and Relations, and alſo to ſomething in me, and to my Companions and acquaintance which loved me with that love which quickly turned to hatered, ſo I found it hard to break the cuſtomes that I had lived in, and to become contrary to all my neighbours and acquaintance, and to looſe the love of them all, as that I ſaw I ſhould, if I followed that which let me ſee the Prieſts and the vanity of the World, and the Scripture ſpeakes not in vaine, Jer. 13. 23. Can the Ethiopian change his skin, no more can they do good that are accuſtomed to do evill; hear this ye careleſſe ones, that live in the vanity of your mindes, pleading for your cuſtomes, vanities, traditions and faſhions of the World that lye in wickedneſſe, and for the fleſhly luſts which wars againſt your own ſoules; the Lord God will plague you with it, and that will become the greateſt torment to you, in which you have moſt delighted, in the day of your viſitation, then you ſhall know you were warned in your life time; but in the middeſt of theſe my tryals and temptations within and without, a word was very nigh me, even in my heart, though I then knew not what it was, ſaying ſeek firſt the Kingdome of God; and mind eternall life, yet not knowing where to ſeek or find it, but the deep conſideration of it did much ſtrengthen me towards God, and ſome times even breathings and cryes would aſcend up from the priſoner of hope in me, and my heart was even broken and melted by the power of the word of life, which I felt therein hammering down the hardneſſe thereof, and renting the vaile that ſeperated me from peace with God; but not knowing Chriſt within the hope of glory, which lighteth every man that cometh into the World, whoſe name is called the word of God, the Male in the flock which opened the Womb, holy to the Lord, the Lamb ſlain from the foundation of the World, (which lies in wickedneſſe) the firſt and the laſt, the holy one in the midſt, whom my ſoule loveth which had been peirced, wounded, and as it were ſlain by that, which wars againſt the ſoule, and was a ſufferer in Sodom and Egypt, but now is Lord of lords, and King of kings, glory to him that ſits upon the Throne, and to the Lamb for ever more, amen.

So I began to heed and love that in me, which diſcovered ſin and vanity and the courſe of the whole World, and to take it to be my companion (or Kinſwoman as *Solomon* ſpeak of wiſedome) not knowing it to be the light of Chriſt, (the wiſedome and power of God) in my conſcience in thoſe dayes of ignorance, but I ſaw often by it my own folly, and the whole World was out of courſe (or the way of peace) in confuſion and abomination, without the fear of God before their eyes, in pride and envying one another in covetouſneſſe and wantonneſſe, diſſimulation and falſhood, every one for his own ends and gain, even from the Judge to the Prieſt, and likewiſe their followers, not a wiſe man found among them, that feared the Lord and departed from evill, this I ſaw, and was ſometime even greived at the conſideration of it, wiſhing in my heart I had power to have helpt it all, being much affected with unity and peace, meekneſſe and quietneſſe, love and juſtneſſe amongſt men, that they might have

lived

lived as Children of one Father, saying in my mind, did not all we come of *Adam* and had we not all one Father and Mother in the beginning, why then should one envy another and be high, proud, and stubborn against another, and murther each other about a little earth or vain glory that will wither, and hate, and strive, and be angry about religion, and judgments, and opinion, and even fight one against another about these things: when I considered these things in my mind, I desired God (in my heart) would remedy all this, and once put an end to it, for I even felt the whole Creation groaning in bondage under these oppressions at that time, yet not knowing that it was the light of Christ in me, which sometimes checkt me for sin and evill, that discovered these things unto me, and did open my understanding that I might have known and understood the thing that belonged to my everlasting peace; so that I can boldly say, people are destroyed for lack of knowledge: and that strait is the gate, and narrow is the way that leades to the life, and few there be that have found it, and that the misteries of the Kingdome are hid from the wise and prudent of the World, but revealed to babes, and to such as can become fooles for Christs sake who is the light of the World, the wisedome and power of God, glory to him for ever in the highest, who hath brought me out of darkness into his marvelous light, where I behold his likenesse.

Now in these dayes, when I had even resolved never to hear the Priests, as to be a follower of them any more, yet being out of my outward imployment, and for feare of loosing all, I through persuasions of the Serpent within, and of others without, did heare them again, least I should have angered them, who had intent to imploy me, and prefer me, but I was terribly judged and condemned by Gods witnesse in me, which before had let me see the deceit of the Priests, and the vanity and error of their worship and wayes, contrary to Christ and his Apostle and their Doctrine, so in processe of time I went into France 2 small voyages, where having time, the Serpent led out my mind wholy to delight in the art of Arithmetick, and the study and practise of navegation, which I saw I might in short time attain, (being acquainted with numbering which is the ground of many arts) which things took me up into an exceeding high mountain, shewing glorious promises of the preferment riches and love of the world and respect among men, which tickled the nature in me which went out from Gods witnesse, even the pride of life which is not of the Father but the world, which is the glory of the rich men, great men, and chiefe Captaines, whose flesh is to be given to the fouls of heaven, in this the Supper of the great God. So through the strong temptations and allurements of this flattering harlot (the whoreish spirits gone from the light of whose cup all Nations and Kings of the earth have drunk) the honest tender principle of equity, love and meekness was even covered, lost and dead in me, and the spirit of the world I let in again like a floud, (whose foundation had in some measure been shaken, and the earth that lay upon the precious seed removed by the power of God) and grosse darkness again covered my soul and vailed its life and peace from it which formerly it had felt and breathed after; so I can seale to the scriptures, they that will be rich, fall into temptation and a snare, and into many fooliish and hurtfull lusts which drown men in perdition and destruction, but the snare is broken and I am escaped, glory to the living God for ever more. Yet in that time I was in France, I was so much in the feare of God kept, by his pure witnesse the light in my conscience, which shewed me sin and evill, that I dared not to be lewd or drunk, or act such wickednesse as the Tempter would have led me to, not knowing that it was the light of Christ which I obeyed then, which saved me from

that which the Divell would have drew me into, ſo I can ſay with Jacob, God was in this place and I knew it not, therefore all people, come to him that tels you all that ever you did, for if you knew the gift of God, and loved him, you would ask of him water of life, but the rebellious dwell in a dry Land: but though I was preſerved out of theſe groſſe evils outwardly, yet the love of the World, and the things of the World had a ſtrong hould in my heart, whereby the true love to equity, righteouſneſſe, and mercy was vaniſhed away, and the place of wiſedome I knew not where to find, though I ſought it carefully when I felt the loſſe of it, but in a croſſe to the will of man and of fleſh, is that born which inherits Gods kingdome of peace; for after a while, when I was in the midſt of my vain thoughts and imaginations, how to build great things in the earth, (to become rich, knowing and honourable therein, to obtain the friendſhip of the World, and praiſe of men,) a ſudden ſtop like a cloud came upon it all, and I was ſtruck with a ſtill ſilence in my mind, (like *Adams* coole of the day) wherein I ſaw that I ſtrived and wearyed my ſelfe for very vanity that would periſh with the uſeing, and that I like a foole might leave them in the midſt of my dayes, ſo as I gave heed to that which let me ſee theſe things to be but as a ſhaddow, and that it was folly ſo eagerly to purſue that which made themſelves wings, and thereby to be beguiled of an eternall Crown of reſt to my immortall ſoule, my former condition came freſh into my remembrance, and I began to feele ſomething ſtirr in me for life, which lay in death and bondage under *Pharaoh* in ſpiritually Egypt, and as it were a cry aſcended from the Priſoner, groaning afar off for deliverance: and then I began to be troubled and condemned in my ſelfe; and my peace in the earth was broken, and the flaming ſword turned every way upon it; then being afraid of ſhame, I ſtrived with Gods ſpirit in me (not knowing what it was all this while nor ſome time after) and would paſſe away the trouble as much as I could ſometime, and even wiſht I could be meek like others, for I often witneſſed Solomons words: (in the midſt of laughter the heart is made ſad,) and was neerer weeping then mirth many times in ſuch Company, ſo I had no reſt to my ſoule in thoſe dayes, being ignorant of my Teacher, the true Shpeherd of Iſraell, which gives his ſheep (that follow him) eternall life, meek and low in the heart.

But now my ſoule being like one awakened from ſleep, and hungery after that which ſatisfieth, I began again to ſeek for food and reſt, and to injoy life and peace which changeth not, then I thought in my mind what ſhall I doe? remembering the Prieſts (which were diſcovered by the ſame witneſſe of God again) to be miſerable Comforters, and ſuch as daub with untempered morter, (as all the World ſhall witneſſe in the day at hand, when the wall is no more nor they that daubed it) and Phiſitians of no value, but rather robbers and murthers of the innocent and juſt principle in poor ignorant people that cryes for deliverance.

Then not knowing what to do for life (being gone forth hunting abroad like Eſau and all his ſtock of Prieſts and Profeſſors in the World for food) I went among the people called Baptiſts to ſee if I could obtain reſt and peace there among them, thinking if they be the people of God, I had right to have fellowſhip with them, and to partake of their promiſes and priviledges, for I often felt ſomething in me which was beloved of God, ſo concluded that I was one of the elect, not then knowing and diſcerning things that differ, that it was a ſeed in man (which may be by him, oppreſſed and trod under foot) to which the promiſes and the bleſſing is, and the elect is before the foundation of the World, and the whole World lies in wickedneſſe: Read this if thou can that cry the election of a perticular people, and the reſt left

to

to themselves, and beware of the Doctrine of Divels, and remember that God is no respecter of persons, and Christ the true light, lighteth every man that cometh into the World, in whom is the election and redemption, and he that knows not Christ in him is a reprobate as saith the Scripture 2 *Cor.* 13. 5. So then I became a constant follower of them, and at length was in that fellowship with them, and Brother-hood which the naturall carnall visible water was the ground off; for before I was dipt in water they call'd me not Brother, but suddenly after they did, yet I was the same every way as before, no more bettered nor satisfied by the water after I came to Gods witnesse in me in the coole of the day, which let me see my soul lay in death, though the comprehending mind had got a life and food in a profession, in which I had no true peace when all was performed and done by which I thought to obtain: But it still fled from me as I turned to that in my heart which let me see my state and condition, even the light of Christ though I knew not then what it was: so now I know there is no peace to the wicked, and that the woe is to them that are covered with a covering and not with the pure spirit of God which reproves the World of sin, neither should I ever attained it in that way if I had walked therein 100 yeares: for we came not to Christ (but denyed him) whose flesh is meat indeed, and is the true bread which gives life to the World: neither were we joyned together in the unity of the faith of the Lord of glory which is without respect of Persons, and is a mistery held in a pure conscience, giving victory over the World, being all from the light which we were lighted withall, that is to give people the knowledge of God, in which the Saints inheritance and fellowship is.

But we were building a Tower (hoping the top would have reacht to Heaven) in our imaginations like the confounded Builders of old (like Nimrods stock) the beginning of whose Kingdome was Babell that hunted before the Lord, who is that spirit which will confound all your wisedome who build without his light, the Corner-stone, the sure foundation, though you may say Lord, Lord, this availes not, while yee are workers of iniquity you are shut out, so we were professing and talking of the truth (which makes free) Christ the light, the way to the Father, but we were in bondage, darkneſse and falshood in the broad way, wherein many hipocrites, deceitfull workers, envious, proud, and covetous may walk, keeping their covering of their profession, and talking of him that leads to life out of death, darkneſse and all unrighteousneſse, in which you hold the truth of God, his witneſse the light that you be lighted withall, which lets you see you have not the true bread of life that gives peace, rest and satisfaction to the soule, but feeds on the husk: notwithstanding your great noise of him that is the substance of all, which ends the shaddowes, but expects his Kingdome and glory and reign without you, *O* yee fooles and blinde; is not the Kingdome of God within you? and is not the Kings daughter all glorious within? and did not the King say: goe not forth when they shall say loe here and loe there, believe them not?

But in this state I was once with you untill the Son of God opened his eyes that was born blinde, whom the Pharisees cast out, as they have many in this age that tremble at the word of the Lord, but the Lord God

of power hath appeared to their joy, and you ſhall be aſhemed, though you may ſay the Lord be glorified; in whoſe eternall light I then ſaw in this profeſſion without life, I was never like to have peace to that which was awakened in me, breathing for the pure righteous power of the living God, which all men had been erred and eſtranged from by tranſgreſſion (the middle wall that ſeperates) which by the higher power is broken downe where the ſalvation is wrought out with feare and trembling, which the profeſſor denyes, caſting out ſuch as tremble at the word which is a diſcerner of the thoughts and intents of the heart, and the time is come that they cannot endure ſound Doctrine: this is to you all Priefts, Baptiſts and people that be from the light which you be lighted withall, that lets you ſee your ungodly deeds and hard ſpeeches, what ſhall I ſay more of you. Why you paſſe over judgement, and ſo the love of God you know not, this is from the Lord God to you, as ſhall be witneſſe on your death bed:

So after a ſeaſon, in this my breathing and longing condition, in which I deſired that God would make an alteration and change among us (being in all we performed dead to the pure ſimple life of God, for which my ſoul thirſted) it happened, that I heard a book read of the ſufferings of ſome of the people of God (who were called quakers) in a dungeon at Suetham, whoſe name and ſufferings was ſtrange to me at that time; yet at the hearing of it, ſomething in me did ariſe with much tenderneſſe and pitty toward the innocent ſuffering people, which drew tears from mine eyes, believing they did ſuffer for conſcience ſake, and the ſame thing in me even ſaid that God would avenge them on the bloudy perſecutors, (which hath been performed by his mighty hand of power on ſome of them even to the cutting them of the earth as briars and thornes for the fire) but did not know all this time what it was that let me ſee theſe things, and knew not light from darkneſſe (as is the ſtate of thouſands, who profeſſe Chriſt (as I did in words,) who lighteth every man that cometh into the world and leads his ſheep out of darkneſſe into the fould of eternall life and peace from which the wiſe and prudent withall their knowledge, comprehenſion and imaginations are ſhut out for ever.

Then I heard Jacob Behements bookes, and began to read much in them, and to gather ſomething of that into my comprehenſion and imaginations in the braine, but this and all the other gave not peace and reſt to the immortall ſoule which ſtill lay in death and bondage, by reaſon of tranſgreſſion and ſin; but not long after came one, a Miniſter of the word of life (whoſe name few know) and preached to the ſpirit in priſon which rejoyced much at the ſound of his words to which I gave diligent heed, and was eternally convinced that it was the very truth he declared, and that there is no other way to know God (or to be ſaved) but as I walked in the light which I was lighted withall which did let me ſee all my ungodly deeds and hard ſpeeches that ever I had committed, which light comes from Chriſt the Saviour, and leads all that follow it, out of the evill that is in the world, unto him that was before the world was, by whom it was made, gloryfied with the Father; the ſubſtance of all the types, figures, ſhaddows, ordenances, of which might be ſpoken many thirgs, but he is the ſum, that redeems man by his blood (the

life) out of the earth into which man was driven in transgreſſion ; up unto God againe before tranſgreſſion was to the beginning and the end :

So as to the true light in my heart, my mind was turned, many Scriptures came freſh unto me confirming the truth of which he ſpoke, and the povver of the vvord, in my heart, of God, vvhich the light comes from, began to ſtir and vvorke, and condemnation vvas adminiſtred upon all my former profeſſion, and a ſvvord vvas comming upon the earth ; vvhich had ſate ſtill in peace and open vvar vvas proclaimed againſt the beaſt, vvhore, and falſe prophet, by the lambe that vvas ſlaine vvhoſe ſvvord came out of his mouth, and the priſoner of hope rejoyced at the begining of this day of vengeance, believing the yeare of redemption vvas come ; ſo that here vvas a change began, and that vvhich ſeemed ſtrange to me vvas happened, vvhich vvas quickly perceived by the baptiſts, vvho vvere then my companions in profeſſion (but not in tribulation) for I vvas made to vveepe and lament, ſeeing all the religion in the vvorld to be but as a fading Leaſe, vvithout the pure life and povver of God vvhich ſaveth from ſinne, and brings into unity vvith him ; ſo that I could no longer be ſatisfied nor live, in a talke of God and Chriſt, and not enjoy the eternall reſt, even the ſincere milke of the immortall vvord of life vvhich my ſoule breathed after even from a Childe, though I knevv not vvhat it vvas, nor vvhere to find it ; but in this my troubled condition many baptiſts followved day and night to perſvvade me out of it, looking upon me, to be deluded, and ſome vvith prayers, and ſome vvith flatteryes, and others of them vvith envious vvords ſtrived to get me back to them, telling me that I vvas fallen from grace, and vvas become under the Lavv, and makeing the blood of Chriſt of none effect, but I not knovving then the blood to be the life, and that the life is the light of men, though I vvas convinced in my conſcience of the eternall truth, yet my underſtanding God vvas confounding, and the day of the Lord vvas darkneſſe and not light to that part which had held the truth in unrighteouſneſſe (as they ſhall all one day vvitneſſe) vvhere their covering is rent of them, and their infide made more manifeſt, vvho by their many tattling vvords drevv out my minde from Gods vvitneſſe in me, and from the Law vvritten in the heart, to vvhich I ſhould have kept and been faithfull (even the ſure word of prophecy which let me ſee all that ever I did) for Moſes vvas faithfull as a ſervant in all his houſe, but this miſtery I knew not then, and ſo to get eaſe turned out my minde from the truth which is required in the inward parts, and gave heed to ſeducing ſpirits, and words which darkned councell, in ſo much that I joyned againe vvith them in more zeal then before, and encouraged others to followv their ſtrong imaginations from the letter of Scripture, looking for a Savieur vvithout us, though the Scripture ſaith Chriſt within the hope of glory, and know yee not that Chriſt is in you exeept yee be reprobates, &c : And for his comming

vvithout

without us, though he ſaid, when they ſhall ſay loe here and loe there believe them not, and goe not forth: and for his Kingdome and glory without us, though the Kings Daughter is all glorious within, and the King ſaid, the Kingdome of God is within you, and for his reſurrection and life and reign without us, when as the King ſaid, I am the reſurrection and the life, and am come a light into the world, (who lighteth every man that commeth into the world) theſe things we imagined and builded one another up in contrary to the Scripture, and to the Saints which builded up in that which is a miſtery held in a pure conſcience; ſo we paſt over judgement (like the Phariſees and hipocrites of old, which did profeſſe and ſay, but doe not) climbing up an eaſier way then by the doore, (Chriſt who condemnes ſinne in the fleſh) like the theife that had ſtolen a covering, even words from the neighbour, but after a ſeaſon theſe things came heavy upon me, and was more harder to be judged out and deſtroyed then all the other wickedneſſe and iniquity that ever I committed; for when I being unſatisfied came from the baptiſts againe, (having ſuffered perſecution for the name of Chriſt) reſolved with purpoſe of heart to waite on the Lord, whatever became of all the world, their glory, profeſſion, or enmity: for a word was powerfully in me, [ſeek firſt the Kingdome of God] to which I gave heed, and turned my minde againe to the light which had checkt me for ſinne from my childe-hood, which Chriſt had enlightened me withall, and the power of God was manifeſted, and his dreadfull judgements fell on the whore which went out from the life into a profeſſion, and plagues, and famine, and earth-quakes, and thunders, warre and tremblings, ſighing, mourning, weeping, and faſting, and great aſtoniſhments came upon that ground in me which before profeſſed the Scriptures: and all that ever I had acted or ſpoken out of the light, was judged, curſed and condemned, whether, eating or forbearing, or drinking or forbearing, lying downe or riſing up, ſleeping or waking, going out or comming in, all was judged and condemned untill the meeke came to ride King upon the foal of an aſſe, and Sion redeemed with judgement, which came to paſſe as obedience was yeilded to the higher power, who with his mighty and peircing ſword wounded Leviathan and ſlew the Dragon that was in the Sea, and the great whore was plagued (the beaſt and falſe Prophet together) of whoſe cupp of fornication all Nations and Kings of the earth have drunke who muſt drinke freely as I have done, of the cupp of the wine of the fierceneſſe of the wrath of the Lord God almighty, or elſe ſhall never know reſt and peace in the Land of the Living;

For Caine the firſt birth, the envious one the murtherer is vagabond

vagabond from God, and Iſhmaell the wilde man, the mocker is caſt out, and Eſau the cunning hunter is rejected, the prophane perſon, and all proud Hamans ſtock, and Naballs race, theſe muſt have their part in the Lake of torment, for dreadfull plagues and vengeance is comming upon all the worlds nature from the terrible God of power, who is now come to reigne in righteouſneſſe, therefore woe to the inhabitance of the earth, all yee proud, wanton, envious, coverous, and deceitfull ones, and all Hypocrites, and ungodly ones Torment, howling, wrath and perpetuall miſery with lamentation forever is your portion, except you ſpeedily repent:

Therefore all people upon earth turne your mindes to light wherewith you are enlightened by Chriſt Jeſus the Saviour which lets you ſee ſinne and evill, leaſt you be by him turned into everlaſting miſery and utter darkeneſſe, where will be no end of your ſorrow and paine, and repent and priſe your time, and ſtopp not the eare nor cloſe the eye againſt that in you which riſes for deliverance, and is ſad in the midſt of your vaine mirth, which cannot be ſatisfied with any thing of this World; but heed that which ſheweth you the evill of the World, for that leades out of it, and all its wayes, worſhips, faſhion, and traditions, (which are vaine and fading) up to Chriſt who is not of the world, by whom it was made, who lighteth every man that cometh into the world, the ſalvation of all that obey him: And this is he who hath led me out of the world through great Tribulations unto the good Land of reſt, glory to him that ſits upon the throne, and unto the Lambe for ever and ever, whoſe power once killed, but now makes alive, and having ſlaine the enmity by the blood of his Croſſe, whoſe owne arme hath brought ſalvation, glory and everlaſting praiſes unto the Lord God omnipotent, who have given power and ſtrength, wiſedome, dominion and eternall bleſſing to the Lambe ſlaine, who was once in Sodom and Egypt crucified ſpiritually, but now his life the grave cannot hold, but hath riſen tryumphing over the principallityes and powers of the world, by whoſe power the horſe and his rider is caſt into the ſea, and now reignes in righteouſneſſe, and in it doth judge and make warre, being Lord of Lords, and King of Kings, whoſe name is called the word of God, from whence the true light comes which lighteth every man that commeth into the world, everlaſting prayers and glory to his powerfull name in the higheſt, Amen:

6th. Month, 59.

This is given forth in true love to the yet scattered of the Flock, whome my Soule desires may come to know the rest at noon, in the life of the Son of righteousnesse. } by *William Bayly.*

FINIS.

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